# THE COMMONWEAL

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## PROGRESS OF THE LEGION OF DECENCY

IT WELL may be that the Legion of Decency will prove to be the instrument which in addition to accomplishing a real reform of the more pernicious evils of the motion picture situation will serve to transform Catholic Action in the United States into that truly vigorous, positive, nation-wide movement which is so desirable, and which would enable the Catholic Church in America to infuse its redemptive life-force into the whole body of our society. We are not suggesting that the Legion of Decency should add to its specific purpose a program of other works; on the contrary, the more it concentrates upon the successful accomplishment of that specific purpose the better will the prospects become for Catholic Action in general to develop that enthusiasm, and that consciousness of its mission, which are necessary elements of any great, popular cause. Nevertheless, the recognition of the vital connection of the Legion of Decency with the fundamental principles underlying the multiple aspects of Catholic Action will, we believe, not only aid the Legion to carry its assigned task to a good fulfilment, but will also serve to promote the advance of Catholic Action along a greatly extended front.

In his article in the current number of the *Ecclesiastical Review,* Archbishop McNicholas, chairman of the Episcopal Committee appointed by the bishops to study the motion picture problem and to make recommendations for its solution, reports upon the work already accomplished, and outlines the nature of the work to be attempted. This second part of the report is the most important; for, no matter how impressive the response of the Catholic laity has proven to be to the invitation to cooperate with the bishops, or how encouraging may be the sympathy, agreement or active aid of both Protestant and Jewish agencies, all that has been done is merely preliminary to the main task which the leaders of the Church have undertaken. For, as the Archbishop says, "even if the Legion of Decency accomplish its immediate purpose of purifying the screen, it would seem to have the further permanent purpose of keeping the public informed, thereby maintaining a healthy public opinion which may prove to the producers the wisdom of not return-


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ing to their old ways of capitalizing on the sins and weakness of men."

The permanent organization of the Legion of Decency, therefore, will be considered at the bishops' annual conference in Washington in November. The many very perplexing problems concerned with such practical details as the issuance of reports and instructions to the members of the Legion will be discussed. The general lines of policy will be determined. Probably an executive secretary to manage the work of the Legion as a whole will be appointed, establishing headquarters at the offices of the National Catholic Welfare Conference. Final responsibility for the operations of the Legion must rest, of course, in any particular diocese, with the bishop of that diocese.

Two main problems which underly all other aspects confront the bishops, and it is in attempting to solve these two main problems that the bishops will make use of the Legion of Decency, along lines generally in agreement, yet differing according to different conditions in various dioceses. The first problem concerns the producers of the films. Archbishop McNicholas speaks bluntly on this point: "The tragic thing about the producers is that they seem to have set aside the permanent code of the Ten Commandments, which binds every human being. They seem to have no fixed moral standards; they do not seem to be able to distinguish between what is moral and immoral. They seem to view the whole question of morality as a matter of taste or convention. At present, they recognize that they have offended, but they do not seem to know how or why." The Archbishop is equally explicit concerning the second point, which is that not only the producers, but a large, perhaps a very large, proportion of the people, have also lost all discrimination between right and wrong. "The habitual attendance at motion pictures in which scenes portray vice as the normal state of affairs, in which criminals are attractively presented as men and women typical of real modern American life, in which Christian ideals are ridiculed as belonging to a lonely and not regretted past, has dulled the consciences of men and has blurred their moral perceptions." That this evil is present among our own people is shown clearly by what the Archbishop says further on in his article. After acknowledging the encouragement the bishops have received by the response of the laity to the crusade inaugurated by the Church authorities, he continues: "Much is yet to be done through preaching, because many have false consciences or have lost a delicacy of conscience through years of experience in viewing immoral pictures. We must by our incessant preaching make clear what is right and what is wrong in the cinema, and our preaching must be confirmed by rigorous example."

In regard to meeting the first of these problems, the function of the Legion of Decency is clear and direct. The producers have promised to reform; very well, if they do, and if they maintain the reformed conditions, the Legion members return their patronage to the theatres; if not, the blows already leveled at the box-office will be struck again, but much more heavily, much more drastically. As to the second point, it is here that the main effectiveness of the Legion of Decency—and the great power of the Church which has created the Legion—will be displayed. There will be such an intensification of the moral and spiritual force of the vast body of the Catholic laity that the problem of implementing that force in appropriate action will be solved completely.

And this force, once awakened, and directed by the bishops, will of itself flow out toward the battleground of many other problems in addition to those of the motion picture industry, which, as it has demonstrated so luridly, offends against the immutable laws of morality. For all the great problems of our modern age of crisis, as Pope after Pope since Pius IX has pointed out, are "affected with a moral interest"—to paraphrase what nowadays has become familiar, namely, "problems affected by a public interest"—indeed, they are primarily concerned with morality. Right and wrong—rather, right or wrong—determine their consequences. Economic problems conspicuously must be regarded from this point of view; so, too, the problems of government, of war or peace. To deal with all such questions effectively is the mission of Catholic Action. For many years that new movement of the old and everlasting principles on which Christ founded His Church has been struggling to shape itself, and to begin the latter-day apostolate. The Legion of Decency goes to the root of the whole matter, which embraces so many various questions. By inspiring a vast multitude of Catholics to follow their leaders in one campaign, a Catholic consciousness may well be awakened which will vivify the Catholic Action of America all along the far-flung battle line. The Legion will become an army—and the army will go on crusade.

## WEEK BY WEEK

### The Trend of Events

PRESIDENT ROOSEVELT, apparently in fine fettle after his Pacific cruise, began the series of "pep talks" which have been rather eagerly awaited. At Glacier National Park he restated his faith in the New Deal: "We are at the threshold of even more important a battle to save our resources of agriculture and industry against the selfishness of individuals." There is no doubt that the majority of citizens agrees. The millions upon whom the

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burden of recent years has lain heaviest expect to see their confidence that a way out exists justified by the man whose rare political genius now adds luster to the White House. Nevertheless it is possible to read into the President's brief speech an awareness of the doubts and criticisms being voiced in circles which grant the philosophy of Rooseveltian democracy but question the wisdom of its tactics. The fact that things have not worked out as was expected is patent and can be demonstrated from recent oratorical literature from sources allied with the administration. Professor Tugwell, for example, needs a vacation. It is a sign of critical weariness when a man transfers a debate about economic policy to the terrain of Armageddon. All of us should regret very deeply any reliance upon the splendid moral impulse which so far has underlain the efforts of Mr. Roosevelt and his associates to work as a kind of steam-roller over intelligent, constructive opposition to parts of the very human—necessarily human—plan devised to relieve the nation's financial and industrial woes. We are confident that the President himself is not committed to the notion that the era of experiment is over.

**Von Hindenburg Dies**

WHILE the death of President Von Hindenburg was not unexpected, the event itself exposed the weakened political structure of Germany to further strain. It was observed that the crucial importance of the Reichswehr, commanded by generals of the old school, manifested itself still more clearly in the days after August 3 than it did in the week following June 30. The oath of allegiance to Adolf Hitler, now the supreme authority in Germany, implies that the said Hitler did a little swearing of his own. Some sort of compact exists between the soldiers and the demagogue now in power. Very probably this alliance follows the traditional scheme of things. The Reichswehr, anxious to keep out of politics, backs Hitler but is slowly and surely curbing his freedom of movement. It is imperative that the desperate plight in which the German foreign office now finds itself should be liquidated; and therefore we may expect further disbanding of the Storm Troops as well as a demonstration, in every way possible, of Germany's willingness to keep the peace. The question of union with Austria will be dropped, Berlin making it clear that a restoration of the Hapsburgs is favored. And eventually Hitler, covered possibly with years and honors (this part of the program seems most uncertain), will retire from office in favor of a prince of royal blood. This goal will be aimed at by all good monarchists, whose immediate ardors will be exchanged for courtly diplomatic maneuvering in the interests of diverse factions. If all these fond hopes prove justified, the National-Socialist revolution will gradually wane, leaving behind ruins and scars; and Germany will settle down to be a disciplined, hard-working state of which Professor Spengler can be proud. If they are dashed to the ground in fragments—well, Heaven alone knows what will happen then.

**The Mantle of Coolidge**

REPRESENTATIVE JAMES M. BECK harvested a few tons of applause in Vermont, where he spoke at the Coolidge anniversary. Indeed, Mr. Beck always gets a round salvo wherever people of the right kind gather to celebrate the "old-fashioned American," his individualism, his annoyance at bureaucracies and his contempt for human beings who live "on" the government. We shall not quarrel with him over any of these matters, though one might ask who in the past has received most of what the government had to offer—the "old-fashioned American" and his scions, or the immigrant and his descendants? There never has been, to our knowledge, any stampede of the old-fashioned away from office or the attendant emoluments. Just now we are interested in the following sentence from the speech—a reference to John Milton: "The Puritan poet was a great individualist and a great democrat." Whether he was a Puritan is doubtful, but hardly matters. What kind of democrat was he? First of all, a supporter of Cromwell, whose addiction to equality and fraternity was exceptional. Then a man who always carefully drew the line between his ideas and requirements and those of the vulgar—in other words a person true to the format of the Renaissance and mildly anticipatory of Nietzsche. Finally, a reformer who held it absolutely necessary that everyone should conform to his notions of faith and conduct. To be brief: Milton appears to have been fitted, by nature and training, for membership in certain clubs the function of which is doubtless old-fashioned but not altogether democratic. And there is something in that.

**A Southern Tragedy**

THIS caption does not refer to any of the cases in which white lynchers are known to have done what is called, euphemistically, taking justice into their own hands. It refers to a brief news note from Louisiana containing, as it seems to us, a further and worse development of the bad history of lynching—containing, indeed, about the most drearily tragic item which has come out of the South in a long time. A band of Negroes at Shreveport caught and killed another Negro, guilty of a crime against a colored girl, by beating him to death. Does anyone question where this group of "avengers" got the idea of this form of vengeance? Does anyone doubt

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that as many motives went into the perpetration of this act of "wild justice" as go into the typical case of lynching when it is perpetrated by whites? Is there anyone who cannot see that a dreadful self-assertion against the degradation and terror of the lynch law so long directed at them, a dreadful imitativeness, such as always operates in the vile contagion of crime, were at work here in the minds of these Negroes? Throughout history one reads that there is a worse thing oppressors do to the oppressed than wreak injustice on them; they infect the oppressed with their own viciousness. Those elements in the South which have taught the simple Negroes that the law is not the community's proper or trustworthy vehicle for expressing its just wrath at the crime of rape, but that mob violence and illegal death, often by torture, are the appointed sequel; which, moreover, have terrorized the Negroes to the point where some counter-manifestation has been increasingly inevitable—those elements have a heavy burden of guilt for this crime. Nor does the matter stop there. There will be other lynchings by Negroes—that is certain. For how long will they be directed only against Negro criminals?

**The Green Bay Centenary**

GREEN BAY, Wisconsin, has been having the time of its life. The Postmaster General has issued a special stamp in its honor; President Roosevelt himself will soon appear at the railroad station and deliver an address; festivals in number have been in progress; and the state of Wisconsin has appropriated $5,000 to help pay expenses. During 1634 Père Jean Nicolet landed in a canoe just outside the city. He was in quest of the famous short route to China; and when, after tossing a good deal on the waters of Lake Michigan, he saw land ahead he naturally thought that pagodas and dragons were in the offing. Therefore he donned a festive mandarin robe and stepped ashore, only to note with keen disappointment that the inhabitants were only naked Indians. It is reliably reported that the said Indians were at least equally saddened when the good missionary asserted that, since the errand on which he had come was frustrated, he would have to go back and make a report. Even that report, however, was forgotten until good John Gilmary Shea dug it out of the Canadian archives. Soon other missionaries came. Père Allouez arrived in 1668 and settled at De Pere. In 1676 La Salle, Father Hennepin and their companions arrived on the mysterious Griffon, which was sunk somewhere on the return voyage to Montreal, leaving these valiant explorers stranded for a time. The British took possession of Green Bay in 1761; the United States acquired it in 1796; and it is now become, during 1934, a truly national acquisition. In honor of the occasion, the Green Bay *Press Gazette* issued a "jubilee number," the contents of which will interest all who have a fondness for the lore of early Jesuit missions or an addiction for the story of the frontier.

**Headline History**

THE FOUR first-page top headlines in our Monday paper give quite a clear vista, fore and aft, over contemporary history. The first left-hand one declares, "Hitler Bars War; Asserts that 1918 'Was Lesson to Us'—'We shall never fight again except in self-defense.'" The reaction to that must pretty universally be one of hopefulness, however qualified the hope. Certainly in the present disturbed state of international relations, a little sedative quietism is not a bad prescription. Let us have things calmed down a little; then look to permanent remedies. "Senators Arraign 'Scandalous' Sales of Bonds by Banks" is the next headline and refers to late, painful domestic affairs. This particular item is enlarged on in the "Survey." The next headlines also are domestic, declaring: "Industry Warned by Green to Help 10,000,000 Jobless—Unless it acts swiftly, society may take over the means of production, he says"; and "Roosevelt Tells of Fight to Save Our Resources—Will battle 'selfish' to preserve those of farming and industry, he says. 'Day of stealing is past.'" In his speech the President explained that the country has entered a new era, "an era of building, the best kind of building—the building of great public projects for the benefit of the public and with the definite objective of building human happiness."

BROUGHT into focus in the three domestic headlines are significant parallels. That the pyramiding of paper profits was a futile and frequently disgraceful and destructive thing that badly wrenched finance out of relation to real wealth and has seemed to create a delusive psychosis among many business men—all of that is history. That industry is now waking up and making strenuous efforts to resume a functional relation to the country, to the people, and that paralleling this there will be a great development of public projects to absorb so-called technological unemployment or technological leisure, we rather think will be the large, continuing and distinguishing trend of our times: an era of cooperation rather than exploitation. It is difficult to see any other alternatives but violence, class warfare and chaos. Animadversions and Red-baiting will not help. There is little that the unemployed can do, except keep calm, and this on the whole they have done to an amazing degree. On those who are above the bare subsistence level, rests a grave responsibility now willingly to help their nation.

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# THE NEW DEAL: ACT II

By ELMER MURPHY

*What is the nation thinking? The public, says Mr. Murphy, is beginning "to realize that if social justice is a benign something which would shelter them against the storms of existence, it is also a something which will demand a certain measure of service in return." How much this will be is the point at issue. How much social discipline can be exacted of the citizen without demanding the sacrifice of fundamental rights is the problem likely to be up soon for debate and, possibly, solution.—The Editors.*

WITH the advent of the congressional campaign the stage has been set for the second episode of the engrossing political drama, the New Deal. The action, as the playwrights would say, has been launched. The theme has been unfolded. Some of the leading characters are appearing in sharper outline against the tumultuous background and events are marching toward a climax—probably a minor climax—in November.

The issue is not to be drawn between rugged individualism and social justice, between private initiative and public regimentation, between planned economy and untrammeled growth. All that seems to have been pretty definitely decided in the first act of the drama.

There is no great difference of doctrine between the Republican "credo," as it has been drawn, and the confession of faith made by the President in his broadcasts to the American public. He has disavowed any intent to place the necks of the citizens in a Fascist or Communist yoke or to circumscribe individual effort with government blue prints. Even Dr. Tugwell professes to reconcile the innovations for which he stands with the traditional spirit of American institutions and policies. The "rugged" individualists, on the other hand, admit that there are "abuses" which stand in need of correction, that a certain degree of public supervision is necessary to keep democracy on the right road and that the purposes of many of the New Deal reforms are laudable. Regimentation, so far as it has taken root in the NRA and the restrictions laid upon the production of natural resource commodities, finds ardent supporters in the ranks of industrialists who are the backbone of rugged individualism.

There is, of course, the temperamental conflict between the ultra-conservative and the ultra-radical. Some will protest that the New Deal is paving the way for chaos because it is uprooting all that experience has proved to be good; others will just as unreasonably assert that it is the magic key which will open the door to assured happiness, contentment and ease.

The real crux of the struggle, however, lies not between these ancient enemies but between the more open-minded on both sides who, having admitted that something ought to be done, are at odds over the way of doing it. Practical conservatives are coming to the view that it is futile to attack the theory of the New Deal, on the ground that it is a more or less vague hope or aspiration which cannot be shattered or dislodged by a barrage of invective or denunciation. Many others, sceptical of the sweeping promises made in its name, concede that something had to be done to readjust the national economic and social mechanism to the conditions under which we actually live. The issue, as it is developing, is, therefore, not the end to be attained but the method of attaining it. The split, now widening, is not over the faith to be professed but its expression in good works. Stanch Democrats and liberal Republicans are to be found on both sides of the chasm. The old lines of political cleavage are broken. All are agreed that, as the President expresses it, the United States should be kept "God's country," but there is a decided difference of opinion as to what kind of country God would have it.

The approaching clash will be not over the economic and social objectives of the New Deal but over the political methods of achieving them. The opposition is preparing to level a thrust against the formidable bulge of bureaucracy—the expansion of administrative authority at the sacrifice of legislative authority or government by men, rather than government by law, and, in either case, too much government. There appears to be in the making as momentous a struggle as any which marked the charting of the course the republic was to take. November will witness probably no more than a clash of outposts.

In this rather turbulent environment the phrase "social justice"—perhaps, more expressive than the phrase "New Deal"—is losing some of its emotional luster. As a rallying cry, it is becoming less effective. Many candidates will sound it from the platform, probably to their advantage, because to many it is still the promise of better things. But other candidates will regard it in a more critical light, as something which entails sacrifice and, if not equitably dispensed, something which might easily lead to injustice.

The strategy of the latter is based largely upon the conviction that the public is beginning to see the other side of the picture and to realize that if social justice is a benign something which would shelter them against the storms of existence, it is

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also a something which will demand a certain measure of service in return.

Whether enough voters will take this attitude to influence the result of the coming elections is a matter of doubt. There are still some extremists who, encouraged by Senator Huey Long and others, jump lightly to the conclusion that it will require that the wealth of the country be redistributed so that each family will have an equal share. There are also some who, on the other side, will insist that they have the inalienable right to make as much money as they can in whatever way they choose. Between these are people holding opinions of various shades, ranging from those who think that social justice will give them what they want with little or no effort on their part and those who think that it will take what they have with no compensating advantage.

The philosophy of the opposition—the astute opposition—seems to be that social justice does not add to the resources or the productiveness of a people. Whatever it gives it must take.

People cannot go on indefinitely taking something from society without putting something in. Wages cannot be paid unless they are earned. If the workman is to be insured against unemployment and the vicissitudes of old age, someone must save. The beneficiaries of the new régime cannot justly demand that others shall give in order that they may receive, that others shall work in order that they may be idle, and that others shall save that they may be sheltered against the distress which improvidence brings.

If the state is to afford employment, the employee must take whatever work is offered. If he is to be pensioned, he must be thrifty. For rights demanded in the name of social justice, he pays in the curtailment of the right to do as he pleases.

The cotton farmer is becoming aware of this inevitable *quid pro quo*. If government is to assure him a good price for his cotton, he must yield the right to raise and market as much cotton as he pleases. If the railroads are to pension their employees, the shipper must pay higher freight rates. If government, or the state, is to spend money in public works, the individual citizen must pay higher taxes. Secretary Wallace, frankest of the exponents of the New Deal, admits that some "social discipline" is necessary, although denying that regimentation is contemplated.

As a matter of fact, "social discipline" is not new. The only one who condemns it unreservedly is probably the anarchist. The real point at issue is to what extent are the people willing to surrender personal freedom of action to further collective ends?

In the coming three months the opponents of the New Deal will doubtless do their utmost to convince the American voter that he is surrendering more than he is getting, that he is yielding his birthright for a mess of governmental pottage, and that he will be much better off if he uses his wages and savings to build up industries in his own way than he will be if he pays them over to the government to build power plants and launch experiments, such as the Tennessee Valley Project, in a state-controlled order of existence.

The exponents of the New Deal will contend that "regimentation" is not contemplated, that only the degree of "social discipline" necessary to maintain the democratic equilibrium and protect the people against the rapacity of the strong will be required, and that their aim is not socialization but to enable the many to defend themselves against the few. In this latter category are the wage-cutter, the stock-gambler, the peddler of fraudulent securities, the exploiter of oil and coal resources, the marginal farmer, the unscrupulous banker. Many "rugged" individuals would probably agree with the "Brain Trust" that these economic undesirables should be held in check. The point of difference is how much social disciplining is necessary to accomplish this and who is to do the disciplining.

The weak spots in the New Deal armor are the lack of definiteness on the first point and the demand for arbitrary power on the second. Against these the attack is being delivered. To draw the line between what is disciplinary and what is punitive is not easy and to throw the innocent into the guard house with the guilty is what might be called "tyrrany." It is also going to be difficult to justify the various projects for setting up a new pattern of existence as being necessary to the maintenance of democratic morale.

Social discipline is normally a matter of law but to formulate the regulations by statute to govern the many activities over which the New Deal has assumed direction would be a colossal task. It is too big for statutory law. The common law, as administered by the courts, is held to be inadequate. The apostles of the New Deal met the situation by demanding an unprecedented expansion of "administrative" law. They asked for a grant of blanket authority to be exercised by boards and commissions. Theoretically, of course, "administrative" law does not sit well on the shoulders of democracy, despite the reiterated assurances of the New Deal exponents. But elections are not won on theories. The people do not begin to bother about the shoe until it pinches. For this reason the opposition does not appear to be very hopeful of unseating the New Deal, or checking its advance. More voters have profited by it than have paid and the social discipline has not yet proved irksome to the majority.

Hence the forthcoming elections will probably prove to be a maneuver to feel out the strength of the opposing forces, rather than a decisive struggle.

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# THE DEATH OF DOLLFUSS

By GEORGE N. SHUSTER

THEY buried him as country lads rarely have been laid to rest. Thousands marched to funeral music, while the bourdons of all the city tolled; and before the ancient altar of St. Stephen's, a Cardinal waited in gloom as old as Austria to bless this tired but once dauntless little body. Then the procession sped anew on its way, past houses of great fame and down long streets lined with the shops and dwellings of the poor, to a cemetery very like a hanging garden on a hill above the towers and the vineyards. And once again the world could brood over the mysterious fate of those who dream only of the good and themselves taste bitterly of murderous evil. For it was not only that Dollfuss had been slain. It was, rather, this: why should he alone of all "dictators" suffer this misfortune—he who was unquestionably the cleanest, fairest, of them all? Perhaps such questions mean nothing. Then again, perhaps they do. . . .

A year ago a decision was arrived at in Vienna. Waves of political passion such as the country had never previously known threatened to leave the republic, saved by so much patient effort, a heap of blackened ruins. Race feeling had grown by leaps and bounds. The anger of young men against the system of the Socialists waxed stronger day by day, even as did the determination of the Socialists themselves watching the defenses of Marx crumble like straw in Germany. Ancient antipathies were flung anew at the Church, which still enjoyed the shelter of a favorable constitutional law. Would it be Nazi or Communist? Or was the nation's destiny really in the hands of that eccentric prince, Starhemberg, who had raised a standing army to ward off Bolshevist attempts to abolish the Hapsburg throne forever?

It was Dollfuss who heroically said that the future was to be none of these. Behind him was the tradition of Lueger and of all other Catholic statesmen who had championed the cause of the masses; before him was a future utterly uncertain excepting that—well, that against the Church no tides of earth or hell would prevail. From the beginning, of course, he had decided first of all against Hitler. "We shall see," he announced with a smile, "who wins—he or I!" Nothing the world has since professed to see in Nazidom was screened from Dollfuss's view. He understood the whole foolhardiness of the challenge which the German masses were to be fooled into hurling at the world; he reckoned with the attack on social charity and the economic decline. Above all, however, he believed from the beginning that Hitler and Christianity were incompatible—that the mission of Austria might well be once again primarily a spiritual thing.

Against Hitler he labored with every means at his disposal though the world largely fancied him a quixotic little fellow whom the magnitude of the opposition would eventually crush. Supposedly canny newspapermen repeatedly cabled their journals inside information that the régime could not possibly last another week. But he went on, doing some perfectly extraordinary things for which history will eventually know how to respect him. For example, there was the astuteness of his Italian policy, which was not merely a protective move against Germany but a constant invitation to the German government to put itself into a position where its resistance to Italy would be effective. Again, there was his remarkably shrewd and constructive propaganda method, which for the first time in decades gave Vienna a truly first-class political journalism.

Nevertheless some of the difficulties were truly insurmountable. Time alone could have removed them. Thus, for example, the opposition of the Heimwehren to the Socialists was something no persuasion could eradicate. The burning hatred of Marxism which now characterizes virtually the whole of central Europe is not the result of mere political passion. It is an elemental fury hammered on the anvil of hard post-war nationalistic patriotism. It is the contempt of men who have suffered defeat and ignominy, for those who accepted the rôle of the vanquished and sought to prosper in it. And it is also the madness of the human hound who, as a result of armed tussles, has tasted blood and is restrained from the kill. No power on earth could have held Austria in leash during 1933 and 1934 while the Socialists lived in the heart of Vienna. Dollfuss did not prevent the February battles, but he most certainly did not cause them. He had, for example, too much demonstrable respect for German Social-Democrats, whom he had learned to know during Berlin student days, ever to desire any brutal repression of men who, despite their ideology, had long struggled for the poor. If in the long line of American Presidents there is one save Lincoln who would have handled a similar situation in the United States with as much caution and prudence, his name is unknown to me.

Meanwhile he himself boldly announced that the ideas of "Quadragesimo Anno" were to be realized in Austria. A constitution granting an unparalleled status to religion was legislated into

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being; attempts were made to inaugurate the difficult task of creating a Christian corporate state on the remains of a social structure based on the clashing principles of conservatism and class-war. The reality was never anything like the vision. Indeed, Catholics in various parts of Europe were alarmed lest a feeble caricature of a religious social philosophy might throw discredit on the plan itself. It can be said now that surely nothing poor Dollfuss had to contend with was more formidable than the one-sided fanaticism of certain Catholic groups, who came perilously near reverting to the mentality of the seventeenth century and of imagining that a strong arm was a fair substitute for grace. Fortunately the Cardinal who sat the while in the old archepiscopal palace was a very wise and discerning man. He remembered that the Cross is always primarily a weapon against one's self.

Now everything is over. While a superstitious and poorly informed public opinion in other countries noticed the twentieth anniversary of Serajevo and imagined that revolt in Austria might be the signal for another European conflagration, even more sanguinary than that of 1914, every nation the world over found itself tangled still less extricably in the mesh of economic and social woes the past five years have brought to light. If, as has been widely supposed, this is to be a "depression to end depression," as the advocates of new economic and industrial systems would have us believe, there is no evidence anywhere of success. It would be fantastic not to reckon with the revival of confidence and conscience in the United States. Yet even here proof that the experiments undertaken will measurably reduce suffering and insecurity within the near future is lacking. And certainly the reason for this dismal outlook is primarily the lack of anything like good-will among peoples, construed not as a product of altruistic sentiment but simply as readiness to exchange cultural and economic goods on a basis of fairness. Either consciousness of this truth will spread and prove effective, or the plight of the masses will lead to new upheavals and civil disasters. War is today no remedy for anything.

The position of Austria needs to be considered in the light of all this. And so one must note that the assassination of Dr. Dollfuss marked the close of the second great recent effort to deal with mounting chaos in the light of Catholic tradition. In Germany Bruening had failed: seventy years of hard work by German Centrists to find and realize a beneficial ordering of society were abruptly halted, as a wave of popular frenzy hurled defiance at both reality and law. It was obvious that the Bruening policy was never judged according to its results—that the mere fact of being a Catholic program was sufficient to render it anathema to a large number. Then came Dollfuss. If anything he was a still more enthusiastic son of the Church, believing that on the waters of a strong faith he could enter the harbor he desired to find. And here again many were unwilling to reckon with achievement or to wait patiently for signs of better days. In the ultimate analysis, July 25 was a day on which certain deeply anti-Christian forces in western civilization once more took revenge.

We shall not witness in our lifetimes any further attempt to legislate into being a Catholic social philosophy. There is no country left where such a thing could be undertaken. Of course there will be statesmen, even possibly princes and kings, who profess allegiance to the Church. But these cannot try to govern as Bruening and Dollfuss tried. They will simply be so many individuals helping to foster the welfare of an autonomous state. Such are the facts, which for better or worse we must attempt to face.

It is not expedient to wonder what may be the designs of Providence in this matter. Perhaps the lesson is that the Church is "not of this world," in a sense not hitherto discerned. May not the duality of the "Prince of Light" and the "Prince of Darkness" run so deep on this earth that until the eventual redemption of all men power is not to be wrested from the second? I do not know the answer to this question. But I do seem to understand once more a truth to which centuries of theological writing bear witness—that for us who are Christians the ultimate solidarity is not that which binds Church to State, or religion to patriotism, but that which binds one person to another in His name. The lesser, mundane charity is that which leads to death on the battlefield for the common good. But the charity which is greater than even faith or hope is that which was discovered after robbers had passed along the route to Jericho. Or that which was held high on the Cross. . . .

Possibly the real significance of the death of Dollfuss is this: he made clear, dramatically and tragically, what present-day social duties and responsibilities are. After long years of hard and honest study he knew something about current problems. He saw also that modern men are no longer products of accumulated materialisms—that, in other words, the time craves peace of heart and mind more than it does even food and prosperity. Therefore he sought to establish a dependable philosophy as well as to master the puzzles of a depression. It may be that he attempted too much, or made the attempt too directly and idealistically. But there was in him nothing mean, sinister, self-seeking, vindictive or proud. Therefore, out of a sense of world-wide Christian solidarity in a time of darkness, all Christians will gratefully remember him.

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# MONTMARTRE

By JOSEPH H. FICHTER

THERE was no indication of great deeds afoot in the pleasant Montmartre air that August morning, four centuries ago, when Inigo Loyola led from the little Chapel of St. Denys into what is now Rue Antoinette the chosen six that formed with him the Compañía de Jesús. It was the Feast of the Assumption, August 15, 1534, when the first seven Jesuits pronounced their religious vows of poverty and chastity, with the agreed intention of living a life that would combine the monasticism of the regular with the outward activity of the secular clergy. Their number included a few of the brightest lights of the Counter-Reformation period: there was the Spanish nobleman, Loyola himself; there was the learned Sorbonne professor, Francis Xavier, later to become the Church's second great missionary Apostle; there were Salmeron and Laynez, who subsequently became the Pope's theologians at Trent; there were Bobadilla and Rodriguez, important factors in the propagation of the Jesuit Order.

The leader of this group, Loyola, a layman and an ex-soldier, is symbolic of the great wave of Catholic Action that is now sweeping the world. Likewise, but in a lesser degree, may we praise his companions, for at the time of their vows all but one of their number were laymen. The only priest among them, Peter Faber (now, with Loyola and Xavier, sainted by the Church), celebrated the Mass at which they pronounced their pledges. These men were, it is true, seminarians in their theological studies, and as such were destined for the sacred priesthood; but they deemed the sacerdotal dignity less important than intensity of spiritual fervor. In their principles they were no different than are the active Catholic laity of today; they were merely more intense.

Strictly speaking, the varying degrees of active Catholicity all come under the heading of Catholic Action. For instance, you may find the essentials of Catholicity in the person who limits himself to yearly confession and Communion, Mass on Sundays and holydays, abstention from meat once a week. But it is Catholic fervor, the spirit of militant activity, that is today associated with the term, Catholic Action. Ignatius, on his part, saw no other alternative than militancy to satisfy the longing of his heart for the greater glory of God.

His "Spiritual Exercises," as the training to which he had submitted himself before this memorable enlistment day at Montmartre is called, were the outcome of a year's stay in a cavern at Manresa, Spain. They were the fruit of desolation and ecstasy, of temptation and presumption, and remain to this day the groundwork of Ignatian asceticism. They were the same, in a briefer form, which he had given his immediate followers, and are the same which today provide the members of the Society with a pattern for their entire spiritual life. Even more than this, they have their function outside of cloister walls, forming the nucleus of retreats for lay people.

Although in this shortened form the "Exercises" lose much of their force as an instrument of training, they are efficacious in constantly strengthening active Catholicity among the laity. The individual retires into the silence of his soul and, under the guidance of an expert spiritual director, scrutinizes the state of the inner man. He finds motives and methods of amending his life, and learns to aim at Christian perfection.

This then is the weapon with which Ignatius, leaving his cave at Manresa, undertook to win back the world to Christ. He first brought it into play at Barcelona in 1525, and though he wielded it dexterously enough to capture four recruits for the service of his King, they all subsequently deserted him. Whether he sharpened his weapon or better prepared himself is a matter for conjecture, but the fact is that upon his next expedition he overcame the men who were to be his steadfast companions, Xavier, Faber and the rest. A mighty victory this, and indicative of the legend that each letter in the book of "Exercises" is supposed to represent a soul saved through its instrumentality. Ignatius actually reformed whole communities of monks and nuns merely by taking them through the four weeks of the "Exercises." Their marvelous effectiveness gave rise to many fantastic stories of Jesuit necromancy, hypnotism and black magic; and their use was looked upon with such suspicion by the Inquisition that Ignatius was held imprisoned at Alcala until a thorough investigation could be made.

Bringing men into the ranks of the Society was not the only objective of the Jesuit founder. The great majority of mankind, who are willing to obey the Commandments and to follow Christ, but are not called to give up all to attain the perfection of Christ's counsels—these too were sought for and were gradually brought into a closer union with Christ and His Church.

Thus Ignatius came upon the Protestant revolt. Here was an attacking force that could be repelled only by a jointure of intellectuality and holiness. Against it were hurled the best minds of the Society, particularly prominent among whom were Salmeron and Laynez, the mainstay of the Coun-

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cil of Trent in its fight against the newly risen errors of Luther and Calvin. They crossed wits with the sharpest minds of the century and took part in the lengthy discussions that finally ended in the clarification of the Church's tenets.

That the Protestant revolt should be recognized and immediately opposed is characteristic of Ignatius's followers. In Germany and the North Countries the brunt of the burden fell upon Peter Canisius. Campion and Parsons were indefatigable in repulsing the English branch of the heresy. Bellarmine shone forth later in a blaze of theological controversy whose warmth extended even to James of England. This activity can be traced almost directly to the influence of the "Exercises," for these men were trained by them and had become expert in their use.

In the order's educational work the influence of the "Exercises" is also apparent. The primary end of a Jesuit teacher—of any religious instructor for that matter—is not the imparting of mere secular knowledge. His desire is to inculcate knowledge of a spiritual kind. As the Protestant Lord Macaulay has it:

> It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from childhood to manhood, from the rudiments to the courses of rhetoric and philosophy. Literature and science, lately associated with infidelity or heresy, now became the allies of orthodoxy.

Bringing Christ to man and man to Christ has always been the end and all of Catholic Action, and since education plays so potent a part in that process of human-divine communication, it is not difficult to perceive why it was immediately seized upon as the Society's second great weapon of warfare. Its work has expanded from the teaching of youths of school age to the instruction of all the faithful.

In this latter capacity it fits in perfectly with the substance of Pope Pius's scheme of lay activity: let the laity take its part in the affairs of our holy religion; let them be well grounded in their faith and learn to instruct others in it. The result is seen in the many innovations of Catholic Action among the laity: so-called study clubs, studying and explaining Catholic culture in literature and science; welfare clubs, bringing the example of Christ into the most Christ-like of lay activities; press clubs, correcting errors against the Church and defending her against calumnies; and the crusade against indecency in entertainment.

Thus the militancy of Loyola is emulated in Catholic Action today. As Fülöp-Miller has said:

> Few people, since the beginning of history, have conceived and thought out an idea with such utter logic as Ignatius Loyola did, or carried it through with such extraordinary tenacity of will, or so deeply affected all human thought, feeling and actions.

# DESIGNS FOR DIXIE

By WILLIAM S. KNICKERBOCKER

"CULTURE IN THE SOUTH"[1] is a bulky symposium by thirty-nine experts on as many different aspects of the South. It appears appropriately at the very moment when the mind of the South is being polarized by two conflicting traditions: by Southern subsistence-farming economy which was proclaimed by the Nashville agrarians in their 1930 manifesto, "I'll Take My Stand"; and by Southern progressives whose predecessors and program were outlined in Virginius Dabney's "Liberalism in the South" (1932). "The industrialism of the North," writes the editor of "Culture in the South," "is supposed to correspond to a 'Northern' way of thinking, and the agrarianism of the South to a 'Southern' way of thinking." Though he himself disclaims any such simple dichotomy, he and his associates are motivated in their contributions by the issues which were raised in "I'll Take My Stand." "Culture in the South" is, therefore, a fighting book. In it, two conceptions of culture clash—"Americanism" (or capitalistic industrialism) *versus* "agrarianism" (or the culture emerging from a civilization of subsistence farming). Which of these two patterns, these two designs for Dixie, will prevail?

"Culture in the South" predominantly leans in the direction of the former. It has a liberal, progressive attitude, with an unabashed acceptance of the modern industrialist system for the South. By his intelligent work as impresario, Mr. Couch, the editor of the symposium, demonstrates his worthiness to a decent place beside earlier Southern liberals like Woodrow Wilson, Walter Hines Page and Sidney Lanier. He is not narrowly partizan, not Laodicean, but, rather, has a catholic generosity. More than a series of informing essays, valuable in themselves for competent comment on different phases of Southern life and thought, "Culture in the South" reestablishes the positions challenged by the agrarian Donald Davidson in his February, 1934, *American Mercury* essay, "The Dilemma of the Southern Liberals," itself a review of Dabney's "Liberalism in the South." This present symposium is a notable sequel to Dabney's book.

If the issues between the two groups of Southern thinkers are not joined, the reason probably is that liberals have not yet grasped the peculiar viewpoint of the Nashville agrarians and their unusual symbolic, esoteric dialectic. The agrarians are gunning for progressives and the liberal (or humanitarian) philosophy in the South; but, paradoxical as it may seem, their philosophy is intricate, cunning and perhaps far more profound than the liberals (who are downright in earnest and use simple language) can interpret. The grammar of the agrarians needs a gloss which the initiated have only partially supplied in John Crowe Ransom's recent *American Review* article, "The Aesthetics of Agrarianism." As economists, with one or two exceptions, they are confessedly amateurs

[1] *Culture in the South; edited by W. T. Couch. Chapel Hill, North Carolina: The University of North Carolina Press.* $4.00.

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but that means little to them because they are primarily working with ideas with a vocabulary of their own.

None of the liberal contributors to "Culture in the South," with the possible exceptions of Clarence E. Cason and Miss Josephine Pinckney, can interpret the agrarian vocabulary; consequently many of them miss the humor and the point of the agrarian backfire. The agrarians themselves have never completely differentiated their peculiar subsistence-farming idea as a Southern "tradition" from other (and conflicting) Southern "traditions" or ways of life. They have probably preferred to withhold this "mystery" in their dispensation on some such technique as Newman's famous "doctrine of the economy." If they plainly showed their hand, they might conceivably precipitate a rear action by the majority of Southerners who grew up under the spell of the United Daughters of the Confederacy and who would never recognize the "agrarian" philosophy as an important doctrine at all.

While there is an apparent order to the thirty-nine essays in "Culture in the South," all of the essays on the same or related topics are not grouped together. Nor does there appear to be any cogent or cumulative principle which prompted the grouping. Mr. Allen Tate, an agrarian, has called attention to this and substituted his order. May I offer mine? The first essay should have been "The Profile of Southern Culture" by Rupert B. Vance, which describes the physical aspects of the South and the relationship of culture to them. This should have been followed by "Appalachian America" by J. Wesley Hatcher. Charles W. Ramsdell's essay "The Southern Heritage," might then have followed, with Miss Josephine Pinckney's "Bulwarks against Change" as its sequel. But, to continue this topic, one must jump to the middle of the book and resume with "The Tradition of 'Poor Whites'" by A. N. J. den Hollander, then another jump to "Folk Songs of the Whites" by Arthur Palmer Hudson, which in turn are followed by "Folk and Folklore" by B. A. Botkin, "Southern Speech" by William Cabell Greet, "Southern Humor" by John Donald Wade, and "The Pattern of Violence" by H. C. Brearley. Discussions of the Negro and his problems appear, as might be expected, but they, too, are not grouped together: "The Negro in the South" by the editor, W. T. Couch, and "Negro Folk-Songs" by Guy B. Johnson, are able and courageous contributions. Agriculture, too, has its place in scattered essays: "Southern Agriculture" by A. E. Parkins; "The Farmer and His Future" by Clarence Poe. Urbanism and industrialism are also miscellaneously placed: No. 5 is "A Survey of Industry" by Broadus Mitchell; No. 6, "Depression and the Future of Business" by Claudius Murchison; No. 17, "The Industrial Worker" by Harriet L. Herring; No. 18, "The Coal Miner" by Bruce Crawford; No. 22, "Middle Class and Bourbon" by Clarence E. Cason; No. 23, "Towns and Cities" by Edd Winfield Parks; No. 29, "Labor Disputes and Organization" by George Sinclair Mitchell; No. 30, "Social Legislation" by Charles W. Pitkin. There are three essays on contemporary Southern literature and writers: "The Trend of Literature" by Donald Davidson (which is valuable in spite of its obtuse partizanism); "Journalism in the South" by John D. Allen; and "Southern Magazines" by Jay B. Hubbell, himself the founder of one of them and a generous appraiser of the others. Southern education is discussed in two articles: "Recent Progress and Problems of Education" by Edgar W. Knight; and "Colleges and Universities" by H. Clarence Nixon. There is one essay on religion, "Religion in the South" by Edwin McNeill Poteat, jr. The arts are represented by: "The Fine Arts" by Ula Milner Gregory; and "The Handicrafts" by Allen H. Eaton.

All of the essays are well written. Even the more factual and expository are enlivened by humor, wisdom and occasional touches of insight. Three of them have very high literary value: Cason's "Middle Class and Bourbon"; Miss Pinckney's "Bulwarks against Change"; and Wade's "Southern Humor."

The symposium serves as a reassertion of the newer cultural values in the South and clarifies many topics. The time has passed to be apologetic about the South: in the light of the great experiment now going on in the Tennessee Valley by means of federal aid and supervision, the principles of a democratically inspired regional plan are being tested. Even before that gesture, the South had emerged from its deferential and Narcissic attitude and was attracting widespread attention. According to the title and the contents of "Culture in the South," the region is aware of itself as a country within a larger, dominating nation: it is revealed as a reluctant domain not too susceptible to panaceas of modernism, a civilization with a "mystery," a culture, a strategy and a dogma of its own which "outlanders" may learn of but regard only from the outside. The majority of the contributors, however caustic they may be toward peculiarly Southern traits, gravely assume this as a given fact. So far as they do, they acknowledge the triumph of the Nashville agrarians. Yet, even in the face of that, "Culture in the South" is a brave and determined salute to the forces of social and technological improvement which have been resisted for so long by regional inertia or by deliberate obstructions, but which Southern liberals, through faith in their vision and energy in their humanitarianism, may still hope to further.

## *Sonnet*

Oh sea and air have but one will, one way.
Their skyline melts into a single blue,
But land-horizons will not yield their say
And out of every protest make a hue,
And, through this stand that nothing reconciles,
A treaty, not a marriage, comes to pass,
Needing the mediation of the miles
To make a dream of rock, a peace of grass.
You tell me that I am your skyline here,
Where hope and fear foregather in their flight,
It is my stubbornness that makes me dear,
A musing and a summer in your sight.
This is the only comfort for our clay—
My haze, my purples, cannot die away.

EILEEN DUGGAN.

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# SEVEN DAYS' SURVEY

*The Church.*—Members of all creeds in the Legion of Decency are now said to number from 13,000,000 to 15,000,000. A "Clean Film Movement" has been inaugurated in England; the Knights of Columbus have recently planned a similar campaign in Mexico. Archbishop McNicholas has announced a committee proposal to form a film council in every diocese in the United States. * * * When Maryse Wendling, recent success at the Théâtre Pigalle, was received as a novice by the Sisters of Notre Dame des Apôtres, she became the third well-known Parisian actress in two years to desert the stage to enter a religious order. * * * Sunday, August 12, from 2 to 2:30, and Monday, August 13, from 2:30 to 3 p. m., Eastern Daylight Saving Time, the rites of the Marian Congress at Portland, Oregon, were to be broadcast over the WABC-Columbia network; Alfred E. Smith of New York and Cardinal Lepicier of Rome were to deliver addresses. * * * Reverend Edward Roberts Moore, National Director, reports that there are in the United States and her insular possessions 1,859 Catholic Boy Scout Troops. * * * Complying with the wishes of Cardinal Seredi, former Prime Minister Karl Huszar has resigned as president of the National Institutes for Social Insurance to become head of the Catholic People's Movement in Hungary. He intends to found a Catholic daily and will launch his program next month at a great Congress of Hungarian Catholics. * * * The Right Reverend J. Godfrey F. Day, Protestant Bishop of Ossory, publicly commended Catholics of the Irish Free State as decent, kindly and tolerant and only too anxious to live in peace with their Protestant neighbors. * * * The San Francisco Academy, a Catholic group that has spent four years in intensive study of the encyclicals of Leo XIII and Pius XI, recently declared that exclusive control of hiring halls—the crux of the labor dispute—should be given to the Pacific Coast locals of the International Longshoremen's Association as the only just means of settling the great maritime strikes.

*The Nation.*—As the President visited the drought areas, his seersucker suit splotched with perspiration and the sweat running down his face in rivulets through the dust on it, he said to one of the crowds of desperate farmers who greeted him that he knew of no immediate methods of ameliorating the drought conditions. "I would not fool you by saying that we know the solution," he said. "I believe in being frank, and what I can tell you from the bottom of my heart, truthfully, is this: If it is possible for us to solve the problem we are going to do it." * * * William Scott Vare, Republican leader in Philadelphia, succumbed to a heart attack. Officials of the Republican National Committee were reported as expecting Senator David A. Reed to succeed Mr. Vare as Republican National Committeeman from Pennsylvania. * * * Governor Lehman of New York announced his candidacy for renomination. * * * Emergency Relief Administration reports show that twenty-four states comprising 60 percent of the area of the United States and containing 27,000,000 people, had been affected by the drought and that the area was extending every day. The physical damage was estimated at $5,000,000,000. * * * Announcing that the present alcohol tax unit of the Internal Revenue Bureau would be increased from 3,200 members to 5,000, the Secretary of the Treasury promised what he described as "the first honest attempt at enforcement of the liquor laws." * * * A preliminary report of the Department of Commerce on the distribution census for 1933 revealed that retail sales in the United States last year totaled $25,700,712,000, a decrease of 47.7 percent from the 1929 total of $49,114,653,000. The number of establishments however, dropped only 1.5 percent. Full-time employment was off about 30 percent, but part-time employment increased and the part-time payroll was nearly one and one-half times as much as in 1929. * * * The Standard Oil Company of California announced a net income for the first six months of this year of $7,340,834, compared to $1,918,401 last year.

*The Wide World.*—Following the death of President Von Hindenburg, Chancellor Hitler announced that he would henceforth be the supreme ruling power in Germany although the word "President" would not be used. The *Fuehrer* addressed the Reichstag at a ceremony honoring the dead Field Marshal and then also delivered a brief funeral oration at Tannenberg. * * * The Schuschnigg Cabinet announced that Colonel von Papen would be acceptable. Meanwhile the Associated Press reported that Archduke Otto of Hapsburg was on his way to Rome in order to sue for the hand of Princess Maria, youngest daughter of King Victor Emmanuel III. This action could be interpreted as an important step toward restoration. * * * During six days following the Feast of the Assumption Hungary will throng to see the crown of Saint Stephen, the oldest symbol of royal office in the world, coronation with which can alone make a king Hungarians are bound to respect. Priceless enamels, 900 years old, and clustering gems make this one of the great treasures of Europe. * * * A bitter feud between Jews and Arabs at Constantine, Algeria, resulted in at least twenty-seven deaths and hundreds of minor casualties. The trouble is said to have originated when Moslems believed one of their houses of worship had been desecrated by a tipster. Governor Jules Carde announced that order has been restored by large masses of troops. * * * A "bloodless purge" startled Fascist Italy. Twenty men, mostly from Bologna, were expelled from the party. The principal victim was Leandro Arpinati, former Under Secretary of the Interior, who was banished to the Lipari Islands for five years. The reasons given for the move were "insubordination" and "associating with expelled

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party members." * * * Indications that a famine of major dimensions would be experienced in Russia again this year continued to find cautious expression in the European and the provincial Russian press. Some observers feel that the toll of lives will extend into millions.

* * * *

*The A. F. of L. Thinks.*—The American Federation of Labor executive council met August 6 at Atlantic City for a ten-day session on policy. The incumbent officials intended to examine labor and union problems, especially in connection with the Recovery Act and the strike situation, and to determine the official stand to be taken at the federation convention which opens October 1 in San Francisco. If the present executives are successful there, which seems almost certain, the plans made in Atlantic City will furnish the basis for A. F. of L. educational and organizational work throughout the coming year. During the first few days of its meeting the executive council emphasized its support of NRA and its determination to work for labor organization under Section 7a, and strike for it when forced to. (It was ambiguous whether they would be forced to by employers or by the rank and file.) It proclaimed its intention of working in Detroit for independent unions of a kind opposed to company set-ups, such as the one the Hudson plants have succeeded in establishing. It insisted on the right of the Atlantic City fire department to unionize, a delicate problem in public services. It demanded a reversal of A. R. Glancy's decision that the Harriman Hosiery Company could get its Blue Eagle back in spite of its refusal to bargain collectively. It discussed with apparent equanimity various rank and file radical opposition movements. It made a blanket call for representatives of all unions to come to the October convention, not specifying simply those affiliated with the federation. It announced that the question of participation in the Geneva (League of Nations) international labor organization will be put on the floor of the convention.

*Germany's Great Man Passes.*—President Paul von Hindenburg died at Neudeck, Germany, on August 2, after a long period of decline and illness. The funeral was held at the Tannenberg Memorial in East Prussia on August 8, a huge iron cross dominating the scene and the vast crowd. Born on October 2, 1847, Von Hindenburg was educated for the army, somewhat against his natural inclination. He served in the Austro-Prussian and Franco-Prussian wars as a young officer, and in 1900 was made a major-general. The World War found him in retirement, from which he emerged when the Russians invaded East Prussia and neared the region of the Masurian Lakes. This territory he had studied carefully and viewed as one of Germany's most important natural defenses. After winning a signal victory at Tannenberg, he was named commander-in-chief of the German armies. The main defensive position on the western front was named after him, and he conducted the war in the East with determination but also with caution. During June, 1919, he resigned command of the army and retired to private life. Six years later he was induced to run for the presidency on the Nationalist ticket. Though this itself was relatively unpopular, the standing of the "old man" sufficed to roll up a total of 14,639,399 votes, slightly more than were cast for Dr. Wilhelm Marx, Centrist candidate. Six years later he was again a candidate, this time against Adolf Hitler. The victory of Von Hindenburg was clear-cut, and the star of National Socialism began to wane visibly. Nevertheless on May 30, 1932, the aged President was induced to force the resignation of Chancellor Heinrich Bruening. The governments of Von Papen and Von Schleicher followed, and on January 30, 1933, Hitler was named Chancellor. Gradually the importance of the presidential office waned, and there followed that series of events with which the world is now sufficiently familiar.

*In the Dock.*—The Senate Committee on Banking and Currency published August 5 the report on its spectacular investigation of American investment bankers. It reviews in excellent language the list of devastating evils which were commonly accepted practise from 1923 to 1929. In floating domestic issues the client corporation received hard treatment if there were no prospects for recurrent financing. Sporadic underwriters worked altogether for profit and overlooked good-will. In underwriting issuances to stockholders, banks took enormous slices. The "sell outs" of stock in previously closed corporations were made to a completely ignorant public, and were arranged carefully as switches of control and ownership within. The public was given prospectuses which avoided the pertinent information. Excessive compensation was granted to bankers (the $68,000,000 paper profit of J. P. Morgan and Company on United Corporation is cited). In obtaining and issuing foreign loans practically all rules of tolerable banking were obviously broken. From 1923 to 1930, $6,293,000,000 were distributed, making a total outstanding of $7,836,000,000—of which $2,900,000,000 are in default. The constant violation of the fiduciary relationship between banker and client which helped speculation and unloaded bad papers of affiliated houses and connected industries on bank customers is severely scored. Voting trusts and general rigging of the market is hit, and preferred lists are explained in their Medician accomplishments. The fact of the separation of ownership and control is described as a major and still unsolved problem. Finally, the Security Acts are pictured as not freeing the investor from responsibility, but as helping to obtain for him honest information.

*Caravan.*—President Roosevelt's trek across the Northwest area of the country has been a characteristic, bewildering series of climaxes. In Glacier Park he insisted upon the seriousness of his intention in "the development of great power sites, the improving of navigation, the prevention of floods and of the erosion of our agricultural fields, the prevention of forest fires, the diversification of farming and the distribution of industry." The next day, from the drought region, evidently official dispatches pictured him as most sympathetic to a plan of buying and

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butchering between 7,000,000 and 10,000,000 head of cattle for distribution to the unemployed, of purchasing bad land from 25 percent of the families in the desolated states of the Northwest and settling them on good land, and of supplying relief to those who need it. The following day best of all his tremendous power was shown when he personally said no (at least temporarily) on a $65,000,000 project for diverting the Missouri River. "I cannot build a dam unless I have the best engineering assurance that it is not only the right thing to do, but the safe thing to do. . . ." However, he ordered a survey for a plan to harness all the important watersheds of the Mississippi basin, to reclaim land, control floods and to develop navigation and power of the whole central United States. This day he ran into politics in Minnesota when the Democratic and the Farmer-Labor candidates for the Senate both met him at the border. President Roosevelt, by treating them impartially, indicated he would not campaign for Democrats against his supporters in other parties. His final test on this problem was to be met in Wisconsin, August 9, when he was scheduled to speak at the La Follette state's Tercentenary celebration.

*The First Church?*—Another archeological romance was brought to a successful conclusion when a workman's pick, digging at one of the supporting crypts now under construction at St. John Lateran, struck an adjoining fourth-century wall. Scholarly persons then identified this masonry as part of what is termed the "first church." This remark does not mean that edifices had not been used earlier for ecclesiastical services. Indeed, it is more than likely that in certain eastern regions the Christian community had actually built and decorated "churches" of its own. But owing to the Roman persecutions, religious worship was largely driven underground; and it was not until 319 that building, abetted by the Emperor Constantine and the Empress Helena, was possible on a larger scale. Seven churches were erected under Constantine—one for each of the Roman hills. Of these only St. John Lateran can be identified as belonging to the period. Originally the basilica was known as San Salvatore, the present name dating back to the ninth century. Sacked by Genseric the Vandal, the church was later ruined also by an earthquake and several fires. Little that is visible remains of the era of Constantine—far less than can be seen from the same period at Trier, for example. It is reported that the newly discovered masonry will be carefully disinterred and preserved.

* * * *

*American Farm Cities.*—Forty-eight communities which will be supported by part-time farm work and part-time wage work, somewhat in the manner advocated by Henry Ford, are now being constructed in different parts of the country. Andrew Hepburn, who supervised the restoration of colonial Williamsburg, Virginia, is the consulting engineer; Blanche Halbert, home economics expert, collaborates with the architects in making each new home suitable to family needs. It is said that each house is designed in such minute detail that it will provide exactly the right space for the furniture of the family that is to occupy it. The Subsistence Homesteads Corporation which has just made this announcement is seeking to "re-create American life." The houses are definitely American in origin and especially adapted to the nature of the locality. Adobe houses are rising in Arizona, dwellings of native stone and rough-hewn timbers in Texas, Spanish-type homes in Florida. At Cumberland Gardens, Tennessee, where the stone costs but $.27 a foot, homesteaders themselves are constructing the 350-home settlement, and 400 acres are already under cultivation. There are 5,000 bidders for the seventy-eight $2,500-$3,000 homes now under construction at Dalworthington Gardens between Dallas and Fort Worth, Texas.

*Our New Foreign Policy.*—In accordance with the New Deal "good neighbor" policy in foreign relations the United States marines will haul down the American flag at the barracks at Port au Prince, Haiti, on August 15 and sail for home. Less than five months ago the Philippines were granted future independence with a temporary transitional régime; two months later the United States relinquished intervention and other treaty rights in Cuba. The present withdrawal from Haiti is said to have been considerably hastened by President Roosevelt's July visit to the island republic. In order to quell widespread disorder and prevent any European belligerent from securing a coaling station within striking distance of the United States, the marines were sent to Haiti July 28, 1915. The United States later agreed to rehabilitate Haiti and put her finances on a sound footing. American collection of the customs dues has enabled the Haitian government to pay back most of the $22,000,000 loaned by American bankers for the purpose. In the past nineteen years the marines have served as engineers, instructors of the Haitian guard of 5,000 troops, and constabulary. American supervision has enabled Haiti to balance her budget and modernize her finances, to build highways, establish a public health service and remodel her educational system.

*If Distribution Were Solved.*—In the current issue of the *New Outlook,* Robert R. Doane, until recently director of a federal survey for the planning division of the NRA and the Labor Department, attacks what he calls "a vast verbal portrait depicting a 'surplus economy' " which conceives of a surplus of real wealth in this country as the cause of poverty in the midst of plenty. On the basis of a yearly per capita food budget drawn up by the Department of Agriculture, he finds "our so-called 'economy of plenty' with its 527,000,000 acres and its 6,000,000 farmers has failed (not only in one year but in a five-year average test) to meet the adequate food requirements of its people to the astonishing extent of nearly 100,000,000,000 of pounds of foodstuffs!" With regard to shelter he reports, "an even more appalling story . . . a present accumulated shortage in excess of 6,000,000 dwellings. . . . On the basis of modern sanitary and living comfort, it will take the American people fifteen years at an annual outlay of $10,000,000,000 to bring our housing facilities up to a reasonable level." In men's clothing he reports, "a deficiency of some 66,000,000 suits."

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# THE SCREEN

By RICHARD DANA SKINNER

## *Handy Andy*

WILL ROGERS'S latest picture of homely common sense happens to give a surprisingly apt illustration of what the reviewers for the Legion of Decency would call "spottiness." For this reason, it is an excellent laboratory sample on which to try out some of the "standards" now in process of discussion.

First of all, there is a good, simple if slightly threadbare theme of the hard-working father and husband who retires too early from business (in this case as retail druggist) and is oppressed by a socially ambitious wife—not a bad sort of wife at all, you understand, but one who lacks a sense of proportion and a real instinct for her husband's limitations and best interests. Will Rogers thus has limitless opportunities to get off his homely wisecracks, to make a wry face over unfamiliar caviar, to steer his daughter secretly toward a sensible marriage, to shock his wife's friends by suspenders and uncouth manners, and generally to make fun of artificialities.

The ex-druggist takes his wife (or follows her) to New Orleans for the Mardi-Gras festival and does not enjoy in the least playing goldfish to her critical friends. At length he flatly refuses to go with her in costume to the Mardi-Gras ball. For old times' sake, he drops in at a local druggist's and finds the proprietor about to depart for the ball with a sprightly companion. This druggist gives him the advice to relax and play so hard that his wife will beg him to stop and return to quiet home life. Andy (Rogers) accepts the advice so literally that with the help of a few cocktails he appears at the ball in a Tarzan costume and just about breaks up the party. Needless to say, the plan works!

All of this is obviously innocent enough slap-stick comedy. But this brings us to the "spots." The New Orleans druggist happens to tell Andy that, when faced by a similar problem, he "gave up his wife and kept the store." To which might be added the fact that he also kept a substitute for his wife in the person of the said sprightly companion. One can almost hear the moaning protest of Hollywood: "So, is *that* a spot?" Well—let's be honest and frank about it. First, this mistress idea is totally unnecessary and has nothing essential to do with the main story. Secondly, the New Orleans druggist is painted as a most engaging and sympathetic character, with a "sophisticated" viewpoint. What is the net inference? Obviously, that to leave one's bothersome wife, take a mistress and enjoy the new freedom is merely a pleasant and logical sequence of events, all to be considered on a par with the rest of the innocent merriment. And that is precisely where such a spot can do damage—by making light of things that life itself never makes light of, for long!

"But does this imply," asks Hollywood, "that nothing but duly married couples can ever be shown on the screen?" Certainly not. But why rope in mistresses and split-up marriages when they have no relation to the main story? Why—unless for the obvious purpose of "spicing up" a story for box-office reasons? And if they are roped in, why take the pains to moralize about them in a comedy vein as if they were something to be accepted and taken for granted. It's the age-old difference between material and the use made of the material. This particular "spot" in "Handy Andy" only looks worse in contrast with the generally homely and common-sensical nature of a typical Rogers film. Where the Rogers fans congregate by the thousands, there's an implication that "if this goes in a Rogers film, it must be all right."

I am not trying to make "Handy Andy" a "horrible example," but merely to illustrate a point more sharply by the use of obvious contrast. One faintly suspects that Hollywood has learned the lesson one of our noted columnists called attention to recently—that the success of a certain very pure soap might have been due to the sixty-four-hundredths of one percent of impurity it admittedly contained. A snicker can spoil a symphony—but some people want snicker at any cost.

## *The Acting of Shirley Temple*

AS JACKIE COOGAN starred in the days of silent pictures, there is no possible settlement of the debate as to whether young Shirley Temple is or is not the finest child actor in screen history. Certainly in "Baby Take a Bow" she manages to be vastly ingratiating, in spite of being pictured as one of the most absurdly spoiled imps of the American home. Being "cute" is not necessarily good acting, nor is playing the part of a little show-off a real test of straight dramatic ability. What little Miss Temple needs, in justice to herself, is a part far removed from musical comedy formulae, something comparable to Chaplin's "The Kid," in which the quality of downright sincerity can show through. My guess is that Shirley Temple has that quality, but that it is in imminent danger of being throttled by the overexploitation of cuteness. At her age, the more sensitive the good qualities, the more easily they can be misdirected and warped. One might add the hope, too, that as a star of films for children, she will not always be surrounded by enough gun-men and sentimentalized ex-convicts to conjure up a succession of nightmares. It is always a temptation, of course, to throw a wistful child to a pack of wolves, and then have one of the wolves turn out to have a Romulus and Remus complex and save the child from the rest of the pack. But surely there is something in childhood equally dramatic and with far less hokum that deserves screening. Only children, and those who remember their childhood honestly, know the full sweep of emotion and tragedy that can fill a child's mind—easily forgotten, perhaps, in the next day's turn of events, but no less important for all that while it is actually in possession of the child's mind. Perhaps it would help this old world mightily to be seen occasionally through the eyes of the young.

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# COMMUNICATIONS

## A VOICE FROM THE BIG TOWN

New York, N. Y.

TO the Editor: The article by Marie L. Darrach, "Small Town Stuff," with the editor's comment that Miss Darrach claims that one can "be passing rich on £40 a year," at first blush should start the biggest trek since the Klondike rush from the big cities. I have in mind my own city and I see woeful pictures of deserted Fifth Avenue and Times Square, with Wall Street a quiet chasm enjoyed by nature lovers who cannot get to the Grand Canyon. Even presuming that one might live comfortably on £40 a year, which this urban cynic does not for a moment believe, would there be the trek imagined?

By the young men with families, yes. As a business woman with no dependents, one of the very few native New Yorkers over thirty who has lived on Manhattan Island throughout her life, I thought of how I could accommodate myself to life in a small town, so attractively painted. I decided it might be salvation for some, but I am convinced it would not do at all for many of us hard-shell irreconcilables.

We are a terribly modest lot, though that assertion will go hard with outsiders. When one has been born in such a large city; has gone through the largest parochial school in the country; has attended the largest college for women in the world; has taken courses in perhaps the largest university in the world; lives in an apartment building with over three hundred other tenants; visits in the tallest office building of the world; and worships in two of the largest churches in the country—one is much more at home with the idea of splitting the atom than with swinging the planets at one's wrist. In fact one is already the split atom! How then could such a person ever become adjusted to being the frog in the small pool, to be recognized and bowed to every time one went out, to be called by name in the corner drug store? Such doings would go to the head like champagne and would be utterly ghastly for one's attempts at cultivating humility and I'm all agin' them!

Then too the slackers' paradise would be demolished. Where, oh where, could we who don't play bridge hide our guilty heads? The very children in their own neat back yards would point the finger of scorn at us! And where could we shamefully slink for a nice leisurely breakfast at one o'clock on Sunday afternoon, since there would naturally be time for only a hurried cup of coffee before making solemn high Mass, if such liturgical necessities there be in small towns? And again with only one church to worship in—each person sticking up like a sore thumb and known to all the others—how is complete, un-self-conscious devotion attained? And the indolent who nevertheless must pray daily before the Blessed Sacrament to preserve life itself, sinful or stainless, how can they escape the Ladies' Aid? And in what small town may one play with French, or stamps, or prints or *chinoisserie* and yet not be labeled as an expert?

Rain on the grass or on the roof is undeniably pleasant, but to the true townsman what substitute is that for miles of asphalt pavement reflecting in the rain the myriad green traffic lights and the endless rows of sanctuary lamps? In town when the urge is upon one to take a walk at eleven o'clock at night, or leisurely stroll home from the theatre, one ups and does it, dog or no dog. Where else is such but lunacy? And how fares the meager wardrobe with the same people day after day? And in what town, with well-kept family tombstones if you will, may one dine today at the Ritz and tomorrow at the Automat with no one the wiser and no one concerned?

It may be the ideal life, the farm or the small town, but like the Church's and the Soviet's, their sponsors will have to start with the children. It is probably good economics, but not by economics alone lives man or woman, temperament and feelings entering into the scheme. And so for the rich, the brave, the energetic, the stalwart and the proud I give you the small town! But for the poor, the independent, the heartbroken, the unassuming constantly impressed with his unimportance yet enjoying a liberty unknown in smaller communities, give me the hospitality, the anonymity, the divine forgetfulness and the vast charity of the largest cities.

MARY E. MCLAUGHLIN.

## PROGRESS OF THE CHURCH

Washington, D. C.

TO the Editor: "Instead of boasting over the great number of converts, we should be viewing with alarm the terrible drift away from the Church. Perhaps too much effort is being made or spent in gaining new members and not enough in trying to hold what we have." This is taken from the letter by M. E. Walter in the June 15 issue, and describes a situation that bothers me.

The case in point is the condition of Puerto Rico. In a number of the *Torch* there was a most pitiful article on the condition of the Church in Puerto Rico, saying there were no schools hardly and few priests and Sisters, and we would lose the island if we did not do a lot for them. In the same issue was a call for missionaries to India and China. It seems to me it would be the logical thing to attend to our Catholics near home and not lose a people that can so easily be kept in the Church. Let Chinese priests be ordained to care for their own.

I know quite a number of Puerto Ricans. Members of my family have married into families from the island, and the general opinion of Americans who have gone there seems to be that the Puerto Ricans are a gentle, lovable race. Can we not take care of their spiritual needs?

THERESA V. APPICH.

Stamford, Conn.

TO the Editor: Thank you for allowing space to William Lawrence's fine letter and the sad truths therein. The great body of Catholics are not reached through the Catholic press because they are indifferent to its existence or struggles. Perhaps Sunday Mass is the only opportunity to inject some zeal for social action into us "Dormants." Would this type of suggestion be considered too radical? Thanks for your fine paper.

ANTHONY L. MASSO.

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# BOOKS

## Art and Barricades

*Land of Plenty, by Robert Cantwell. New York: Farrar and Rinehart.* $2.50.

ROBERT CANTWELL has been hailed as a proletarian novelist. So has Albert Halper, but the Communists, who apparently are the sole receptacles of proletarian truth, have denied Mr. Halper's claim to that honor. I am not aware that they have either attacked Mr. Cantwell or set the seal of genuineness on him; still he has been acclaimed by reviewers with decided leanings toward the left. Just in what the proletarian quality of a novelist is found it is difficult to say—sympathetic treatment of the poor worker does not seem to justify the title; but perhaps hatred of the rich does. Subscription to the Marxian ideology does not automatically confer it, since Michael Gold's "Jews without Money" was said to be tainted with bourgeois defeatism. Therefore it might be better to consider Mr. Cantwell's book as a work of art rather than as a revolutionary force; for what success it has in bringing people to the barricades, under the conviction that private property is an evil and the moral system attached to it a sham, depends on its worth as an example of the novelist's craft.

That Mr. Cantwell believes in some form of collectivism this novel would make plain even to the person who had not read his direct statements on the need of social and economic reform. His characters fade away into the groups in which they are situated; in the end one never thinks of them as separate entities. The story is simple enough: The going-out of the lights during the night shift in a Pacific Coast lumber mill precipitates into action the discontent of the overworked and underpaid operatives; there is some disturbance and the foreman discharges several old hands; which brings on a strike that, like most strikes, ends unsuccessfully for the strikers (except for the growth of the revolutionary spirit amongst them). In depicting these events, the author draws careful portraits of the leading figures involved (which does not deny his emphasis on the superior importance of the group), bestowing on them his love or hatred according to which side of the class line they occupy. The foreman and the part-owner of the mill, along with those connected with them, are made utterly repulsive; the workers are certainly not Little Rollos but they do epitomize many of the virtues in which Mr. Cantwell believes. Now, if each character could be considered *in vacuo,* he would doubtless be entirely convincing; it is the juxtaposition that makes each suspect—while the cards are genuine enough, it is the way in which they are dealt that one objects to, and because of this they become of little worth in themselves. The dangers which meet the novelist whose unit is the group should be evident.

The acuity of his observation and his ability to reproduce speech are large parts of Mr. Cantwell's impressive talent, and they have served him well in evoking the atmosphere of the darkened mill—a scene of almost sixty thousand words. But it cannot be carping to say


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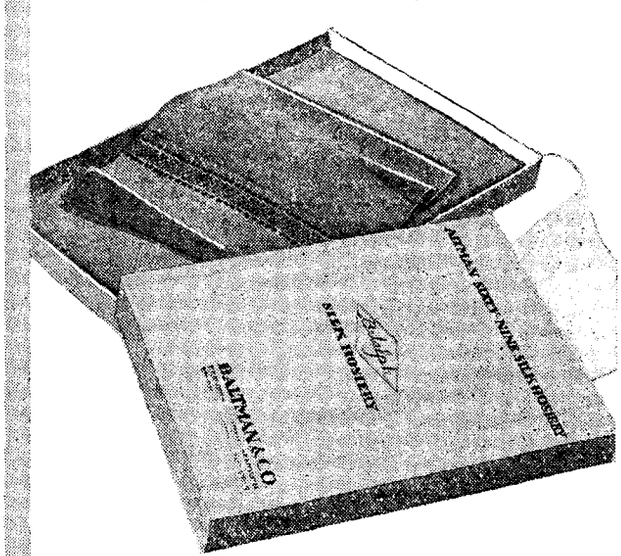


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that they are rather too much of a good thing; the acuity becomes hyperacuity, surcharging his sentences with an unrealized portentous quality that is reminiscent of William Faulkner (to whom Mr. Cantwell is further comparable in the deliberate disorganization of his style), and his dialogue is in the Hemingway-Caldwell-Callaghan convention of aimless and repetitive speech, which, however close it may be to life, is questionable as being of much esthetic value. One comes away from the book feeling that Mr. Cantwell is generously endowed with what might be called the non-rational equipment of a novelist (an instinct for the dramatically relevant in human situations) but that his own rational processes have prevented him from using the equipment to its fullest powers. This is not to argue against the use of the mind but to argue for a stricter use of it. The value of Mr. Cantwell's future work depends, I believe, on that.

GEOFFREY STONE.

## From the Heart

*So Red the Rose, by Stark Young. New York: Charles Scribner's Sons. $2.50.*

STARK YOUNG has written a novel that comes directly and abundantly from the heart, and comes laden with beauty and tenderness and understanding. To read it is to experience a strange sensation that one is not reading at all, but rather meeting and learning to know and love some exquisitely sensitive and brave people who lived in the twilight of a serene and gracious civilization, not without its ugly contrasts, people whose very footprints in the old gardens must still make the flowers of the deep South brighter and more fragrant—

"I sometimes think that never blows so red
The rose as where some buried Caesar bled."

At first one is a little bewildered at meeting so many of these people, all kin, and gathered together at the plantations of Montrose and Portobello near Natchez. They know each other so much better than one knows them, and all the stranger can do is to catch lights and shadows, and music floating from the spacious living-rooms out into the moonlight, and laughter under the whispering trees. But little by little, individuals emerge, and one exchanges glances of quick understanding with Hugh McGehee and his wife, Agnes, at Montrose, and with young Edward and the passionately self-contained Lucy, and with the Bedfords at Portobello and their son, Duncan, and the lovely and outgoing Valette, their ward, and with the children and with the gaunt aunt, Mary Cherry. One knows exactly why Edward Veal, the colored butler at Montrose, was able to go out onto the battlefield at night and bring back the body of Edward McGehee—because he felt the fineness of his hair and knew him from all the other dead.

One learns to think and feel with and within these people, until passages like this become a record of one's own emotions: "A hush, a pause, and with the falling of a leaf, you might hear the secrecy of your deep tenderness asking what you have done to bring between yourself and others the simplicity of affection and—in the old

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phrase—the communion of saints." There is just that in the quality of Mr. Young's people of the South—a communion of saints, not limited to the South, but richly expressive of what sensitive people the world over have felt with the passing of times and customs and loved surroundings and the discovery that one was born at dusk and may not live to see the next dawn.

There is restraint and economy of words in every line that Mr. Young has written, but not in the ever-growing feeling and emotion those carefully chosen words convey. Above all, Mr. Young has found enough to fill his pages and express his love of these people without delving into the abyss of ecstatic pornography to be found in the pseudo-romanticists of today. He does not hesitate to use ugly contrasts, but always by inference and with the artist's certainty that a statement of truth means far more than a description of truth. One is not apt to discover many novels like this in the time of a generation.

RICHARD DANA SKINNER.

## Anti

*Escape from the Soviets, by Tatiana Tchernavin; translated by N. Alexander. New York: E. P. Dutton and Company.* $2.50.

MME. TCHERNAVIN, who comes from a liberal professional family and sincerely loves her country, once viewed the Russian Revolution hopefully. Her husband's earnings as a professor together with her own as a museum curator enabled them to sustain themselves and the son born in the first year of Bolshevist rule. All too briefly she describes her life at the Peterhof palaces to hurry on to the evil times which began in 1928 and reached a climax for her two years later when the Bolshevists inaugurated their "liquidation" of the intellectuals.

After weeks of dread her husband was arrested in October, 1930; Mme. Tchernavin herself was cast into prison the following March. On her arrival she was rudely searched by a wardress without any nose and from then on suffered five months of unrelieved squalor and gloom. She makes the significant remark, "There was something nasty in the whole atmosphere of the prison, as there is bound to be wherever man is given unlimited power over his fellow creatures." What a contrast when, shortly after her release, she stepped into an old Russian home! An aroma of freshly baked bread pervaded the warm, spotless, low-ceilinged kitchen with its whitewashed stove and utensils of burnished copper where "everything . . . was the same as it had been for centuries." The escape of the little family through the marshes of Karelia is so harrowing and protracted that the reader will be greatly relieved to reach honest Finland with its generosity, cleanliness and comparative plenty.

While "Winter in Moscow" and the "Gates of Hell" are telling anti-Soviet propaganda based on the personal experiences of two foreign writers, neither is quite so damning as this graphic picture of the barrenness of Soviet existence by a native Russian who is so keenly sensitive to beauty and the other amenities of civilized life.

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## Briefer Mention

*James Silk Buckingham, by Ralph E. Turner. New York: Whittlesey House.* $5.00.

BUCKINGHAM (1786-1855) lent a hand to all reforms projected by the awakened moral conscience of his time, but enjoyed in addition the pleasures incident to a busy and exsiting career. His early life was spent largely on the sea; he veered between ecstatic romance and dire poverty. After having established the *Calcutta Journal* and found himself propelled out of India as a result, he gradually became the strongest foe of the East India Company's policies. Later he was prominent in the anti-corn law movement, English temperance societies and work in behalf of universal peace. He even developed the idea of a model town and was a forerunner of what in our day are called "subsistence homesteads." Mr. Turner has written a solid and valuable book about him.

*The Commonplace Prodigal, by Allan Knight Chalmers. New York: Henry Holt and Company.* $1.75.

ONE DOES not hesitate to congratulate Dr. Chalmers sincerely upon this book. While some of its evangelical characteristics are not in agreement with a theology which like our own is basically sacramental, his approach to the "life of prayer" is not only humanly interesting but also spiritually vivid and strong. In conformity with Thomas a Kempis and others, the author would seek not after a "concept" of God but after the right relation with God. The Divine is first of all that which must be accepted; and therewith prayer becomes an act of submission rather than a "talisman." This inlay of Christian pessimism is doubtless what American Protestantism needs worse than any other thing.

*A Bibliography of Negro Migration, by Frank Alexander Ross and Louise Venable Kennedy. New York: Columbia University Press.* $5.00.

THE AUTHORS have compiled an excellent descriptive bibliography, which should be of much use to future students of Negro history. While the material considered has a direct bearing on migration, it necessarily touches upon almost all aspects of the life of the "black man." By far the larger part of the volume considers printed material, but there are sections dealing with manuscripts and mimeographs. Attempts have been made to classify the material functionally and geographically.

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